Summer Number

The Christian Socialist

The Golden Rule Against the Rule of Gold

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Black Hands on Throat of Truth

The Crisis in American Colleges

By Irwin Tucker

"Ye shall know the truth, and the truth shall make you free," was Christ's sublimest promise. And to that he added, "There is nothing hidden that shall not be revealed!"

And of them that hate the truth he said, "They love darkness rather than light, because their deeds are evil!"

Within the past two months we have all been stirred as seldom before by a concerted attempt on the part of the powers of darkness, of falsehood and of fraud, to extinguish the light of truth that has begun to shine in our universities and colleges. Threats and dismissals have overtaken teachers of economic truth in the foremost American universities.

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Scott Nearing, professor of economics in the Wharton School, University of Pennsylvania, was summarily dismissed by the trustees. Indignant protests by the faculty, the students, the alumni and the public were met by the cool assertion that the trustees considered the teaching staff as their hirelings, and that they would no more give a reason for Nearing's dismissal than a business man would explain why he had discharged an unsatisfactory bookkeeper.

But the people know. Nearing is the author of a number of books which expose the hideous fallacies of capitalism. He has inspired many students with the spirit of crusaders against iniquity in high places. He has laid bare before their eyes the horrors of present conditions so carefully concealed; the grinning un-Christianity that dominates our industrial life. He is the author of "Social Religion" and "American Incomes." He makes addresses and writes pamphlets that sting all the more because they are unanswerable. The trustees of the university are well-fed Philadelphia millionaires. They object to this dissemination of facts. THEY LOVE DARKNESS RATHER THAN LIGHT, because the darkness brings them riches which the clear light would take away.

Nearing was dismissed because he taught the truth.

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Almost at the same time, Prof. James H. Brewster, of the University of Colorado, was dismissed from the Law Department. Prof. Brewster had acted as attorney for the United Mine Workers during the great Colorado coal strike. In a public statement Prof. Brewster asserts, "The only cause for this dismissal is the fact that I testified to the TRUTH before the Commission on Industrial Relations, and that I appeared as counsel for the Miners' Union before the Congressional committee in February and March, 1914."

Prof. Arthur W. Calhoun, a member of the Christian Socialist Fellowship, professor of Sociology and Economics at Maryville College, Maryville, Ohio, was suddenly dismissed at the end of the last term. "No one in authority," he writes, "took the trouble to inform me at any time of the ground of dissatisfaction with my work. My classes were an undoubted success from the standpoint of interest and enthusiasm. But local interests were sore, and pressure seems to have come from a distance. So I once more belong to the great army of the unemployed."

Prof. George C. Cox—again at almost the same hour—was dismissed from his post as assistant professor of philosophy at Dartmouth College, because of his radical views on economics.

Prof. J. K. Hart, of the University of Washington, has been forced to end his connection with the university. Prof. J. Allen Smith, dean of the Political Science Department of the same university author of "The Spirit of American Government," one of the most searching criticisms of the Constitution, has been the object of bitter attack in the State Legislature for his teaching of TRUTH about American history.

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The New York School Board suspended from office and pay for one year Miss Henrietta Rodman, for daring to criticize the school board.

The University of Utah dropped all the radical professors from its faculty at one sweep. They were teaching too much truth! The Powers of darkness are combining to strangle the teaching of the truth, because it menaces their profits.

All these powers are fighting the teaching of truth to young American men and women. THEY LOVE DARKNESS RATHER THAN LIGHT, BECAUSE THEIR DEEDS ARE EVIL. Profits are at stake. If the working-class ever comes to understand, it will be enslaved no longer.

But there is a bright side to the struggle. University professors are organizing to fight for their freedom, in a body known as the Association of American University Professors, of which John A. Dewey, fearless and brilliant, is the President. They are determined to make their profession a thing of honor and trust, not a condition of enslavement to the possessors of millions.

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School teachers also are fighting for their freedom. In Chicago and in Cleveland, and in a few other cities, the teachers of the public schools are resisting the attempts of capitalist powers to prey on them. Ella Flagg Young, of Chicago, Superintendent of Schools, laid bare before a Senate committee the persistent and barefaced attempt of capitalists to compel her to accede to their demands in the use of their books and material for the Chicago schools.

The Intercollegiate Socialist Society is enlisting college students by the hundred.

Socialists in Milwaukee have scored a heavy blow by electing Mrs. Meta L. Berger, wife of Victor L. Berger, veteran Socialist, as President of the School Board, and out in the State of Washington the Socialists have gone to work to gain control of the local school boards with much success.

* * *

These victories show how the truth can be set free. These Black Hands of great wealth must not be allowed to strangle knowledge. For out of our colleges and schools come the educated young men and women who have the fairest chance in the struggle for life. Their enthusiasm, their daring, their courage, their idealism, must not be turned into false channels and down side roads. The truth must be set free. The Black Hands that are clutching at the fair white throat of Truth, seeking to strangle her, to drag her down, must be struck off. This can be done only by gaining the schools and colleges for Socialism.

Comrades! Never was your high courage more needed, never were your stout arms and brave hearts more greatly in demand.

Set the truth free! Spread broadcast the knowledge of Christian Socialism throughout the land. In this issue is an account of how two Christian Socialists set the great Northfield Conference to thinking. Everywhere throughout the land is some such gathering that you can enter and inspire with the tremendous purpose of social redemption. You can do this in no better way than to flood them with copies of The Christian Socialist.

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THE TRUTH IS HOLY. Men have always tried to crucify the Way, the Truth, and the Life. They are seeking to do so now.

The swine are trampling into the dust the pearls of truth, and unless we check their rush quickly, they will turn again and rend us all.

LET US ALL KNOW THE TRUTH, THAT THE TRUTH MAY MAKE US FREE!

FRANK P. WALSH'S APPRECIATION

United States Commission on Industrial Relations. Chicago, July 6, 1915.

Your bundle of the July issue of the Christian Socialist has just come to hand. It was splendid. I only wish that I really deserved your very kindly and sympathetic comment. Of course, after that, I cannot decline your invitation to speak before the Fellowship on Sunday, August 22, even though I were so inclined, which I am not. Barring some unforeseen accident, I shall be glad to be with you on that day.

Assuring you of my deep appreciation of your fine and sympathetic support, I am

Most sincerely yours,

FRANK P. WALSH.

A second edition of the Walsh Number, containing his fearless indictment of the Rockefellers, has been printed to fill the rush of orders. Remember that Mr. Walsh goes out of office on AUGUST 22, and lay in a supply of this powerful issue for distribution. Price $1.00 per 100. He speaks that day in Room 601, Masonic Temple.

A Socialist at Northfield

By Donald M. Crocker

All over the country, during the months of July, August and September, summer conferences and summer schools are being held. Beside beautiful woodland lakes, in famed health resorts, by the shores of the sea and the Great Lakes, young men and young women gather for instruction combined with clean sport. There are Y. M. C. A. camps, religious camp-meetings, Boy Scout and Camp-fire Girl camps, student bodies, church bodies of every variety and description.

It is important that these young men and young women, strong and splendid of body and vigorous in mind, should have presented to them the truths of Christian Socialism. Much of the Christianity they hear preached at camp is purely individualistic. But they are increasingly open to the teaching of the Gospel of social salvation. There is no place where the echoes of the great class struggle do not resound.

HELP REACH THEM! Let every young man or woman at these camps, at summer resorts, or vacation schools of whatever kind, be the subject of your endeavor. THEY ARE WORTH WINNING!

The article by Donald M. Crocker shows this truth. He shows what manner of youth it is who attend these conferences of every sort, and shows how, by judicious questioning and by brief little speeches, they can be told of the correlated truths of Christianity and Socialism. THEY ARE WORTH WINNING!

Get this number into their hands. It contains many articles of special interest to young people religiously engaged or interested. They will read it if you will give it to them. We need their strength, their devotion, their high ideals, in the great task of leading the people of God out of their present bondage into the glorious light of the salvation that shall appear.

I have spent a week at the Moody Seminary conference in Northfield, Mass., as the guest of a Christian Socialist friend. When I went there, my preconceptions of Northfield and the type of religion it stands for were wholly hostile. That hostility has disappeared. In what I heard and saw there was much to surprise and gratify me. It occurs to me that very probably I am the first red revolutionary proletarian (who, if a Christian at all, am certainly an unclassified one) to visit this famous stronghold of New England puritanism; and, as such, my impressions may be worth recording.

Probably no one needs be told what the Northfield conference is: an annual gathering, for study and discussion, of religious workers from the so-called "evangelical" Protestant churches at the great, beautifully-located seminary founded by Dwight L. Moody. The week I was there (June 28-July 4) was devoted to college and "prep" school students. From all over the Eastern states and Canada they came, over a thousand of them. Fine, clean-bodied, happy fellows they were, who made night and day festive with their college yells, their bonfires, and their good-natured, exuberant "rough-house." A morally and spiritually superior quality of lads, too—or they would not be there, devoting a part of their summer vacations to the quest for religious truth, to earnest, thoughtful planning that their lives might be worth while. All from wealthy or well-to-do homes, of course—and to a Socialist, looking at these splendid, manly chaps, the thought could not but constantly intrude itself of the tens of thousands of other young men, deprived of education and playtime, condemned to joyless, deadening toil, in order that these might possess the good things of life without stint.

Social Conscience Awake

But that which astonished and impressed me above all else at Northfield was the expression everywhere of an awakened social consciousness, a deep sense of social responsibility. Could the shade of Moody revisit his great foundation, I doubt not it would be astonished, too. Industrial issues were emphasized in classroom and auditorium. I heard, over and over again, of the evils of low wages, bad living conditions, long hours. The old-fashioned individualistic religious concept was still present, to be sure; but, all in all, it had the minor place. True, the speakers on social problems betrayed an utter ignorance of basic causes or of real remedies; they were all **obsessed with the notion that the class struggle was something to be smoothed away by the gentle ministrations of good and devout men—and that the workers were a race apart from themselves, toward whom they owed a condescending, albeit urgent, duty.** But assuredly they had sensed that their churches had a mission to perform in mending the earthly lives of men—and that is a long stride forward from Moody's day.

Some of this kindly, patronizing concern for the working class and innocent, matter-of-course assumption of their own superiority sounded at once comic and irritating to my Socialist ears. For instance: The president of Phillips Andover (an expensive preparatory school in Massachusetts), in an exposition of the teacher's unique opportunity for service, referred to the pupils at his and kindred academies as "the pick of the nation—those destined to be the leaders of the future." **Apparently he assumed them to be such by no other test than that their parents were financially able to have them educated at these private institutions.**

A lecturer on the immigrant problem waxed enthusiastic over the benevolent feudalism of Henry Ford. He recounted the many material betterments wrought in the status of Ford's employes by his welfare and "profit-sharing" schemes. (Referring to one Ford family redeemed from squalid conditions, he said the housewife was now attired "neatly and attractively—that is, **befitting her station in life.**") What he did not mention was that Mr. Ford reserves the right, through his investigators, to conduct an inquisition into the private affairs of his workers which he (the lecturer) would resent as an unbearable affront to his self-respect if attempted upon himself. Nor did he tell us that it was as much as a man's job in the Ford plants was worth to so much as whisper of trade unionism to a shopmate. Nor yet that a Ford worker was once discharged because his foreman saw a copy of the New York "Call" in the pocket of his coat. **Even if the speaker knew of these aspects of Ford philanthropy, I doubt if they would at all abate his enthusiasm, or strike him as being other than perfectly proper and right.**

Jokes at Usury Laws

The instructor of a missionary class on Islam informed us that the Koran forbade the taking of interest, and added, as a **rather humorous coincidence,** that the Old Testament did the same thing. "It is curious to note," he said, "that, without a doubt, the word 'usury' in the Old Testament refers not merely to excessive interest, but to interest of every kind." **"Rather out of place, that command, in our day,"** he went on, whimsically, **"we wouldn't care to give up our legitimate investments and keep our money in an old stocking, would we?"—and a titter appreciative of the absurdity ran through the class. The possibility that the Old Testament—and the Koran—might be right, and the modern system of interest-taking wrong, was never so much as considered.**

The same speaker, explaining that the Mohammedan practice of polygamy was so costly as necessarily to be restricted to the rich, remarked that it would hardly be feasible to marry more than one wife on **"the five or six THOUSAND dollar budget of the average American family."** What he took to be "the average American family," I inferred to be that tiny minority who can send their sons to college.

Raymond Robbins, one time mine-boy, then trade-union leader, now the well-cared-for promoter of "harmony" between capital and labor, was one of the oratorical stars at the conference. In the course of a talk on industrial questions, he took occasion to indulge in some of the hackneyed misrepresentations of Socialist doctrine, such as economic determinism and the class struggle, to ring the changes of "destroying incentive" and "reducing mankind to a dead level," and to defend private capitalism as essential to efficiency of production. My Christian Socialist friend brought him to task for some of his statements as to the alleged failure of public ownership, citing the Panama canal and other successful socialized enterprizes.

Robbins' reply was to pray pointblank at my friend's head, in the invocation with which he closed the session, beseeching divine guidance for those who, meaning well, entertained "half-baked opinions." It was to laugh. Still, I must credit Robbins with an able defense of trade-union principles before a presumably unfriendly audience. Men like Robbins and Gompers and Mitchell are undeniably useful when, addressing the bourgeoisie, they defend the ideas of collective bargaining and "pure and simple" unionism—but in so far as they influence workingmen toward conservatism, contentment, and belief in the falsehood of "identity of interest" with their employers, they seem to me labor's worst and most insidious foes.

Large Pledges Made

John R. Mott, general secretary of the World's Student Christian Federation, delivered a powerful and moving address on the European war, having just returned from a tour of all the contending nations. Of course he was wholly oblivious of the fundamental economic causes of the conflict. He made a stirring appeal for funds to carry on the federation's work and, under the spell of his eloquence, the students subscribed a large sum. As the amounts of the pledges were read off—some in the hundreds of dollars, some in the thousands—**I could not help wondering what blood of men and tears of women probably stained the dividends from which the gifts emanated.** But of this the enthusiastic donors had never been taught to think—and resolutely I put my bitterness behind me.

Foreign missions occupied a large share of the conference's attention. I am bound to admit that my own deep-rooted antipathy to this form of religious activity had to give way before the evidence I heard of the vast moral and physical improvement wrought by the agency of the missionaries among the peoples of non-Christian lands.

John D.'s Man Friday.

I was privileged to see and hear Rockefeller's man Friday, the "Hon." W. L. Mackenzie King, lately rendered notorious by the federal Industrial Relations commission's revelations, who was the chief speaker at one of the big auditorium meetings. His talk was what might be expected of him—a glittering string of pompous platitudes, "full of sound and fury, signifying nothing."

My friend exploded a small socialistic bomb at the conclusion of one class-room session devoted to the topic of personal evangelism. Asking permission to speak for a moment, he stated that he had gone out among other men to do individual Christian work, and had found

(Continued on page 4)

What do You Think of Billy Sunday?

The country is torn with debate as to Billy Sunday and his type, whether he is a help or a hindrance to the cause of genuine religion and social justice. We give below varying opinions of his work.

Prof. Scott Nearing was recently dismissed from the University of Pennsylvania shortly after writing Billy Sunday the following letter. Billy Sunday, however, in some of his sermons, takes a strong position for social justice. George Creel, in Harper's Weekly, thinks Sunday is a menace. The Presbyterian Seminary at Princeton refused to invite him to address their students. What do you think of him?

SCOTT NEARING'S CHALLENGE

Dear Sir:

During the past four weeks, I have heard and read a number of your sermons. You are endeavoring to preach the religion which Jesus Christ summed up in the two commandments—"Love thy God with all thy heart," and "love thy neighbor as thyself." People are flocking to hear you. They weigh your words and believe them. Would you inspire them with the true spirit of Christ? Let me suggest one aspect of the neighbor problem in Philadelphia which offers you an unusual opportunity for service.

You are preaching in a winter almost without parallel for the frightful amount of distress and suffering among the poor, yet you have directed your invectives against the churches mainly. Why? Are the churches the chief culprits? Is not the world beginning to realize that today the most sinister crimes against the ideals of Christ's religion are committed by the system of industry for profit—a system which pays wages so hideously low that if the poor were made spiritually and morally perfect they would still be abjectly poor. Interpret your doctrine of salvation in terms of modern life! Would not Jesus, if he were face to face with a multitude of ten dollar a week men, feed their bodies before he attempted to save their souls?

You have declared your interest in the salvation of Philadelphia. Look around you and ask yourself what salvation means here. The city is filled with unemployment and poverty; multitudes are literally starving; thousands of little children toil in the city's factories and stores; its workers, a third of a million strong, have no workmen's compensation law for their protection; meanwhile the railroad interests which control the hard coal fields are reaping exorbitant profits; the Traction Company exacts the highest fares paid by the people of any American city; the manufacturers, entrenched at Harrisburg, are fighting tooth and claw to prevent the passage of up-to-date labor laws, and the vested interests are placing property rights above men's souls. These monstrous offenses against humanity—this defiance of the spirit of Christ's gospel—exist today in the city which hears your message.

And further! The well-fed people, whose ease and luxury are built upon this poverty, child labor and exploitation, sit in your congregation, contribute to your campaign funds, entertain you socially, and invite you to hold prayer meetings in their homes. These are they that bind grievous burdens on men's shoulders, that make clean the outside of the cup and the platter—the devourers of widows' houses against whom Christ hurled his curses. Here is Dives; yonder is Lazarus, and it is Dives who has made your campaign financially possible.

Make no mistake! The chief priests, scribes and pharisees of Philadelphia will never crucify you while you deal in theological pleasantries. Has it occurred to you that their kindness is a return for your services in helping them to rivet the shackles of economic servitude upon the bodies of those who do their bidding? The employers of labor have always welcomed anyone who could divert men's minds from worldly injustice to heavenly bliss. Turn your oratorical brilliancy for a moment against low wages, overwork, unemployment, monopoly, special privilege and the other forces which "grind the faces of the poor" and watch them show their fangs.

Before you leave Philadelphia, will you speak these truths? Dare you preach them from the pulpit? Will you champion the cause of the poverty-stricken, the underpaid, and the exploited? Dare you tell the masters of industry and the takers of profit that they have no right to enjoy ease and luxury while their fellow men suffer the pangs of hell on earth?

We pray "Thy Kingdom come on earth." While men are underpaid, while women are overworked; while children grow up in squalor; while exploitation and social injustice remain, the Kingdom of God never can come on earth and never will.

Yours truly, Scott Nearing.

BILLY SUNDAY ON SOCIAL RELIGION

From the Literary Digest, March 6, 1915.

Billy Sunday, "fighting mad," we are told, made one of the most forceful utterances of his Philadelphia campaign from the standpoint of social and industrial reform, according to the Philadelphia North American's special reporter at the Tabernacle. In one of his afternoon sermons, "for half an hour he turned the biggest guns in his batteries on the child-labor exploiters, the political grafters, employers who pay starvation wages, and the food dopesters, and literally, to use his own expression, he 'shelled the woods for God.'" In connection with Mr. Sunday's political allusion, it is interesting to remember the Philadelphia Public Ledger's demand that he openly attack the Republican political machine in the city, also to note that he has decided to lengthen his Philadelphia campaign by two weeks. In his sermon Sunday paid his respects to the type of man "who seems to think that his religion is summed up in the doings of a lot of special things, such as attending church, singing psalms, saying prayers, etc., and who seems to think that religion is confined to one day in the week and that the other six are the legitimate field for plunder." And the evangelist, as quoted by the Philadelphia North American, went on to specify:

"We have produced in America a religious type of men who are religious in the best sense of the word in their private lives, but who in their professional, commercial, social, and industrial relations, where other people are concerned, do not seem to think that their religion need necessarily enter.

"In other words, this idea of religion has produced men whose private lives are good, but whose public lives are rotten, vile, bad.

"While they are true to their marriage vows and virtuous, they are rotten in politics. We have produced men who, while they would not shoot a man with a pistol, will sit in New York city or Philadelphia and by a vote in the board of directors' meeting set in motion forces which ultimately may take a man's life out on the Pacific slope months afterward.

"While they wouldn't hand you a dose of poison, they'd sell you adulterated goods that kill people a thousand miles away. If your religion doesn't make you sell straight goods, then it doesn't amount to three whoops this side of hell in the pews, either.

"Men who would not pick the pockets of one man with the fingers of their hand will, without hesitation, pick the pockets of 80,000,000 people with the fingers of their monopoly or commercial advantage.

"Men in whose hands the virtue of your wife or daughter would be as safe as in your own will every year drive hundreds of cases of virtue over the line into vice by the pressure of the starvation wages they pay.

"Men who will gladly draw their check for $10,000 and give it to a children's hospital, see nothing ridiculous in the fact that the $10,000 for the children's hospital came out of $200,000 made from a system of child-labor which crushes and kills and maims more children in one year than the hospital will heal in twenty."

SUNDAY AS A MENACE

George Creel, in Harper's Weekly

His theology is a child's mythology. This man with a child's mind and the child's faith fits the present needs of Big Business as the skin fits the hand. It is a day when the oppressed and the disinherited are no longer servile, but dare to stand erect and to ask questions and to make demands. Not all the despotism of courts and the machine guns of mercenaries are able to beat them down.

Since they may not be defeated, then let them be distracted and diverted. Send for "Billy" Sunday! He will pack people into a great amphitheater, set their emotions to boiling with music and passionate oratory, and convince them that all poverty, all injustice, all starvation, is due to drinking, dancing, card-playing, and a refusal to say, "I am for Christ."

With his revivals "Billy" Sunday has dealt the social sense a body blow. The spirit of service, that was beginning to be a significant feature of modern life, has been turned into its ancient channels of emotionalism. Altruism is being frittered away in experience meetings, and hitting the sawdust trail.

Here is one of Billy Sunday's aphorisms picked out by the faculty of Princeton University to illustrate why they do not care to have Billy there:

"If a minister believes and teaches evolution, he is a stinking skunk, a hypocrite, and a liar."

BISHOP SPALDING

By Florence Parker.

His life was like a river deep and broad,
Which surged with inner Consciousness of soul;
A mighty anthem of the mystic Whole,
Breathed by the spirit of All-singing God.
He came among us and, inspired and awed
By things we could not see in our dark night,
He sought to ope our vision to the light
And lift us from our posture on the sod.

Could it not be that he can guide us still,
And snatch us from the darkness of this Night,
If we but follow in his wake until
Our minds are opened to the Inward-sight?
O, Thou, all-throbbing Power, help us now
To see his vision, keep his sainted vow!

BISHOP SPALDING MEMORIAL

We have printed a fifth edition of the Bishop Spalding Memorial, and can now fill orders for this wonderful [illegible] ue of **The Christian Socialist** without [illegible] not forget that the first anniversar[illegible]h—**September 25**—is shortly to c[illegible]e it memorable. Have a memori[illegible] your Center or Branch, and [illegible] which the [illegible]s of the paper. "His mem[illegible] Gospel."

Christ the Artisan

By Edwin Markham

Author of "The Man with the Hoe," "Lincoln" and Other Poems.

I believe with my whole heart in the dignity and necessity of religion. No man is likely to go straight upon the path of life unless he is steadied by a firm hand on God, the Divine Man—unless indeed he is making constant effort to bend his will into harmony with the will of the universe. A man must have some deep principle that guides him, a principle that extends beyond all the merely selfish interests of the hour. **It is only religion that can give a man this steadfast principle of action,** and hush him with a sense of responsibility to the One who watches.

The actions of a man go in one of two directions: some of them touch his private life, some of them touch society. But most of his actions are social; they touch other lives. Hence religion is chiefly a matter of human relations, is chiefly a question of how men can live together in a brotherly and orderly way. Religion in the main is a social bond, a social fraternity inspired by a faith in the Universal Father. So the daily life of men should be nothing but religion in action.

This being the case, the Church should direct her chief energies along the lines of the social questions of the hour. **She should become the leader in all the moral adventures of the age.** There should be a cry from her towers against all wrongs of the time—against child labor; white slavery, the oppression of the poor, the irreligion of the competitive struggle, and the irreligion of the cruel riches side by side with the cruel poverties. **Christ was radical, so the Church that takes His name ought also to be radical.**

Let the Church simplify her creed, put on her militant garments, and cry forth the social gospel of the heroic Christ. Then men will turn to her gladly—all men that have earnest hearts.

The Church must take on her social form. She must seek a new departure; she must begin to organize the industries in the spirit of the Sermon on the Mount. Jesus, the Divine Carpenter, is the only man that can save civilization. **The world cannot be lifted until Christ, the Artisan, is enthroned in the temple of labor, until the golden rule is made the working principle of life!** For the Christ culture is a culture in brotherhood. But brotherhood is nothing so long as it is left hanging in thin air; hence the Church must discover the economics of brotherhood, must find a material basis for brotherhood.

And only in this way can men answer the great prayer, "Thy kingdom come on earth." For be it known that men must help God to answer their prayer. It is as much man's business to answer prayer as it is God's But men have failed to answer the great prayer for a new social order on earth, an order that would serve as an outward and visible providence for the race. Men ask to go to Heaven; but how can they hope to be taken into a Kingdom of Heaven hereafter if they make no serious effort to organize a Kingdom of Heaven in the world?

The Christ is in the social passion that is beginning to sweep as a new fire over the cold world. As far as I can see, the Church must take on her social form or perish. She must become less ecclesiastical and more humanitary.

However it was in the past, there is now no salvation for the people but social salvation. The star to light her path is the star of brotherhood. Fraternity—it is the most sacred of all words: It is the essence of all gospels and the fulfillment of all revelations. Let the Church, then, rise to her great mission. Let her resolve to make the state the organ of irritating [illegible]ity. For her I sing a Song of Brothe[illegible]: The presiden[illegible]

Come, clear the way, then, clear the way;
Blind creeds and kings have had their day.
Break the dead branches from the path;
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran:
Make way for Brotherhood—make way for Man!

All this points the way for a new working creed for the Church; and this creed will keep men so busy with the question of the here and now that they will have no time to fight about the abstruse metaphysics of theology. God and the people, Christ and the brother!—let these be the battle cries of the coming centuries.

EDWIN MARKHAM.

PAPAL PRAYERS

On February 7 and on March 21 a prayer for peace composed by Pope Benedict XV was offered at all the altars of the Roman Catholic Church throughout the world. Immediately following the second day of prayer came the news that Italy, the Pope's home, was preparing to join the war and now the step has been taken.

Perhaps there was something wrong with the prayer. It will not be thought irreverent if we look to see.

Here is the prayer:

Dismayed by the horrors of a war which is bringing ruin to peoples and nations, we turn, O Jesus, to Thy most loving Heart as to our last hope. O God of Mercy, with tears we invoke Thee to end this fearful scourge: O King of Peace, we humbly implore the peace for which we long. From Thy sacred Heart Thou didst shed forth over the world divine Charity, so that discord might end and love alone might reign among men. During Thy Life on earth Thy heart beat with tender compassion for the sorrows of men; in this hour made terrible with burning hate, with bloodshed and with slaughter, once more may Thy divine Heart be moved to pity. Pity the countless mothers in anguish for the fate of their sons; pity the numberless families now bereaved of their fathers; pity Europe over which broods such havoc and disaster. Do Thou inspire rulers and peoples with counsels of meekness, do Thou heal the discords that tear the nations asunder; Thou Who didst shed Thy Precious Blood that they might live as brothers, bring men together once more in loving harmony. And as once before to the cry of the Apostle Peter: Save us, Lord, we perish! Thou didst answer with words of mercy and didst still the raging waves, so now deign to hear our trustful prayer, and give back to the world peace and tranquillity. And do thou, O most Holy Virgin, as in other times of sore distress, be now our help, our protection and our safeguard. Amen.

With the sentiments of this prayer we are in profound accord. But why had it so little power?

When one appeals to the Blessed Virgin Mary to put an end to war, he may know the answer in advance. She gave it many years ago; it has been on the lips of Christendom day and night since then. The solution of wars lies in the terrible refrain of her cradle-hymn, wherewith she was wont to lull the infant Jesus to sleep:

**He shall put down the mighty from their seat,
He shall exalt the humble and meek;
He shall fill the hungry with good things,
And the rich he shall send empty away.**

There lies the answer! That is the program outlined by the mother of Jesus for the peace of the world. The first step in it is this:

PUT DOWN THE MIGHTY FROM THEIR SEAT!

Had that been done, Kaisers, Czars, Kings and Lords of the Council would not have plunged their subjects into war over night.

EXALT THE HUMBLE AND MEEK!

The lowly have no quarrel one with another. It is the vultures that fall out over the pickings of their bones.

FILL THE HUNGRY WITH GOOD THINGS!

Now, we lock up the plenteous harvests of our fields and guard them with steel bar and shotgun, while millions starve in our streets.

SEND THE RICH EMPTY AWAY!

It is for commercial exploitation that wars are waged, that those who are rich may grow richer. "Where shall we send them?" do you ask? "Put a pick and shovel in their hands and make them dig! Then there will be peace, founded on equality and justice.

A SOCIALIST AT NORTHFIELD

(Continued from page 2)

himself thwarted at every turn by conditions which were inseparable from the existing social order; and he had come to realize that only by the pathway of revolution into Socialism could the Kingdom of God be found. He produced an effect of mild consternation and bewilderment on the part of both students and leader. The latter, after a moment's pause, smiled uncertainly, said that he hoped the Christian men might strive to remedy social wrongs without necessarily subscribing to "the detailed program" of Socialism—and hastily dismissed the class.

Yet, on the whole Northfield was to me an inspiring experience. I brought away with me no spirit of condemnation nor carping criticism. No less significant than the evidences of a newborn social conscience (blind and groping, but intensely alive) was the personal fineness of the conference leaders. Not to be questioned was the sincerity of their zeal and consecration to the service of the Kingdom—in the only ways they yet know how to serve it. There was brought home to me the truth of what Rauschenbusch says: "Organized Christianity represents the largest fund of sobriety, moral health, good will, moral aspiration, teaching ability, and capacity to sacrifice for higher ends, which can be found in America." No fair and well-informed observer can deny it—and I, who am outside organized Christianity, do not want to deny it. I wish some of the Northfield self-abnegation and love for men could be transplanted into the Socialist party. It needs them. And why should it not be our hope and endeavor to find recruits, both from among these fine, earnest college youths and their religious preceptors, for the cause wherein only can they be of largest service to God and man—the Social Revolution?

THE PREACHER

**Oft when the Word is on me to deliver,
Opens the heaven and the Lord is there;
Desert or throng the city or the river,
Melt in a lucid cradle of air.**

**Only like souls I see the folk thereunder,
BOUND who should conquer, SLAVES who should be kings;
Hearing their one hope with an empty wonder,
Sadly contented in a show of things.**

**Then with a rush the intolerable craving
Shivers all through me like a trumpet call—
Oh, to save these! to perish for their saving,
Die for their life, be offered for them all!**

—F. W. H. MYERS.

RABBITS SACRED IN WAR ZONE

French authorities have notified all soldiers that the shooting of game within the zone of battle is strictly forbidden, as it is now out of season. To kill a rabbit means severe punishment; to slaughter a regiment of Germans means the Cross of the Legion of Honor. Yet Socialism is the "foe of the human race" because it would put soldiers on a level of sanctity with rabbits.

"The present system breeds the millionaire and the pauper at the same time; houses a huge population in hovels unfit for human habitation; has its army of little children half-starved and handicapped for life." —Rev. T. R. Wi[illegible]

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THE INTERNATIONAL LIVES

The international is alive! This was the thought of every Socialist when the news swept across the world that the German Socialists had published in the Vorwarts, in the name of the International, a full-page appeal for peace, and a protest against the horrible burdens of war. The Vorwarts was immediately suppressed, and all manner of explanations are being made of it by the Government.

But the fragments of the International, shattered by the huge explosion, are finding voice and vitality again. They will unite after the war—with difficulty, it is true; but they will unite. And they will be the dominant world force.

THE WAR STRIKES

Coal strikes in Wales, and Krupp strikes in Germany, menace both sides in the war. Concerning this the Chicago Tribune utters the following words so luminously intelligent as to produce a feeling of shock:

"In war circumstances the employing class finds increased profit and the employed class is called upon for increased work. If the British empire is to be worth working for and fighting for, why should it not be worth something to its workers? Why should not a state establish itself as something worthy of the great sacrifice it asks? If Britain is to ask men to work and die for her let her make herself worth dying for. The same stipulation soon will apply to the United States.

"If the British workman be surly and disloyal it is because his government did not reveal in times of ease sufficient consideration for him to make national emergency a personal danger."

Will American statesmen be able to understand that American workmen will not die for a state that gives them nothing to live for?

PYRAMIDS OF DEATH

William C. Gorgas, conqueror of Death on the Panama Canal Zone, is quoted by the Chicago Herald in a copyrighted article as saying:

"Add to the laboring man's wages from $1.25 to $2.50 a day, and you will lengthen the average American's thread of life by thirteen years at least.

"The rich are over-eating. The poor are under-eating. But where over-eating shortens the life of one person in 100, under-eating shortens that of 99 in 100. If we are to lengthen the average life, we must pay attention to the poor man."

General Gorgas is Surgeon-General of the United States Army. His views have been endorsed by managers of the leading life insurance companies of the West.

But if every working-man's wages were increased by that amount, what would become of the great fortunes piled up by withholding that amount from them? They would disappear, would they not?

THEN IS IT NOT EVIDENT THAT EACH OF THESE GREAT FORTUNES IS A PYRAMID OF DEATH? The Surgeon-General of the Army says that the lives of 99 out of a hundred have been shortened by lack of food, caused by low wages. Out of the withheld wages are built the colossal fortunes of the multi-millionaire — OUT OF SHORTENED LIVES, wrecked bodies, famished souls; out of misery, of tortured life, and out of the blackness of premature death!

LAWSON'S PROTEST

John R. Lawson was senteneed to the penitentiary for life by Judge Granby Hillyer at Trinidad, Colo., on July 12. Lawson, before sentence was passed, delivered the following protest. IT SHOULD RANK IN AMERICAN HISTORY WITH PATRICK HENRY'S PROTEST, with LINCOLN'S GETTYSBURG SPEECH. It should be learned by every Socialist school boy and girl as the strong, unfaltering words of a martyr to the cause of human liberty, on the eve of his burial alive:

In the name of the courts of my country, which I respect, I protest against your right to pass any judgment on me. It is undenied in this case that you were appointed to the bench this spring for the trial of myself and my associates.

Fresh from the employment of the coal operators of Colorado, including the Rockefellers, who have engineered these prosecutions, yourself a coal company attorney, you were so prejudiced against me that my case in this court was a travesty on justice.

Today the Supreme Court of Colorado in Denver is reviewing your conduct, and yet you refuse to wait another twenty-four hours for the guidance of that court's decision. Such unseeming haste in the exercise of such a jurisdiction to thrust me into prison should not be passed without protest.

SOLEMNLY, FACING IRON BARS AND PRISON WALLS, I ASSERT MY LOVE FOR JUSTICE AND MY FAITH IN ITS ULTIMATE TRIUMPH, NOT A JUSTICE OF THEORY, BUT OF REALITY EXTENDING TO MEN, WOMEN AND CHILDREN WHOSE PROPER EQUALITY OF OPPORTUNITY IT EMBRACES.

LET UNCLE SAM DO IT

The railroads through a commission of R. R. presidents have presented to President Wilson and through him to Congress and the people of the U. S. an appeal for permission to charge higher freight rates, lately refused by the government after thorough investigation, pleading that the railroads are unable to pay expenses and "attract capital" at the present rates. Isn't it pitiful, in view of Charles Edward Russell's convincing showing that the American railways make 38 per cent on their real investment!

Sixty-nine nations now own their railroads, including every nation of consequence in the world except England, the U. S. and Spain. Did any one ever hear that any of these nations were ever compelled to charge higher freight or passenger rates than were charged under private ownership, or that any of these nations ever seriously contemplated returning to private ownership? No.

If the capitalists can no longer manage the railroads to their profit without whining for help from the very people they have robbed by wholesale, let Uncle Sam do it. He will be doing it before long anyway, and if he had not been betrayed by grafting business men and politicians he would have been doing it long ago.

The results of government ownership of railroads in the leading nations of the world, such as Germany, France, Italy, Russia, Japan offices will be bargained for and farmed out and China, have been better public service, cheaper rates, greater safety to life and limb, better wages for workers, vast economies to the public and to government, and the "railroad power" no longer figures as a gigantic agent of political corruption. Therefore, the sooner Uncle Sam ceases to be a "back number" in the matter of public ownership of railroads the better it will be for all American citizens of whatever political party.

GRACE BEFORE MEALS

Lord of the fruitful fields,
Here in the midst of plenty,
Let not our hearts forget
The hungry ones who have not yet
Their share of what Thy bounty yields.
—Nina Bull, Buffalo, N. Y.

THE SCARLET WOMAN

A Stirring Book by Rev. Wm. A. Prosser

The most effective presentation of the terrible subject of prostitution that I have yet seen in briefer form is the new book by Rev. Wm. A. Prosser, "The Scarlet Woman and Her Accusers: a Scientific Exposition of and Cure for Commercialized Vice."

The vast extent and awful depths of the crime, disease and misery of prostitution are described with burning words and proved by evidence abundant and reliable. Every city and every nation throughout the entire world is cursed by this indescribable evil in countless ways. It poisons the political, business and religious life of every community, as well as the bodies and souls of countless individuals directly touched, and costs our nation billions of dollars.

The author shows how and why this monster of licentiousness and disease is deliberately, carefully, unscrupulously and fiercely protected by business men, politicians, and church men. He discusses what are commonly supposed to be causes of this evil, refutes current reasoning, and proves that the evil roots in profit only, is protected by profits only, and will perish only when the profit system is destroyed.

The book is not only a heart-melting appeal for our unfortunate sisters who have been dragged into a living hell, it is a frightful revelation of the pagan corruption and cruelty of modern civilization; of the measureless ignorance, weakness, or hypocrisy of the church, and constitutes one of the most irresistible arguments for Socialism that ever appeared. It contains over 100 magazine pages, is bound neatly in heavy blue paper, and sells for 25 cents. Order of the Christian Socialist. You ought to read this book. Order today. E. E. C.

THE MILWAUKEE LEADER (Daily)
And The
CHRISTIAN SOCIALIST (Monthly)
One Year for $3.00

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And The
CHRISTIAN SOCIALIST (Monthly)
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MASTER KEY TO SOCIALISM

A two-page leaflet suitable for use in letters or to hand out as Socialist propaganda matter, containing twenty-one questions and answers convincingly arranged, by Rev. James L. Smiley. 50c per hundred, postpaid. Keep a supply on hand. Order of the Christian Socialist.

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George McA. Miller, President.

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General Executive Committee
Of Twenty-Five Members.

THE GENERAL SECRETARY spoke at Scales Mound, Ill., on June 20 and 21; Sunday morning in the Methodist Church, Sunday night at the Presbyterian Church in connection with a township S. S. Convention, and on Monday night again in the Methodist Church, whose pastor, Rev. Van Arsdale, has been a Socialist for many years.

During the week, June 21-29, Dr. Carr also spoke at Galena, Ill. On Sunday night the lecture was given in the Methodist Church, whose pastor, Rev. Greene, is a "near Socialist," if not quite ready to declare himself a full-fledged comrade. Comrades Leffler and Myers worked hard and sacrificed for the meetings, and others helped. We hope much good was done.

ALFRED KEIFER, member-at-large in Lackawanna, N. Y., has been writing helpful Socialist letters to the Buffalo Express. Every comrade who can write should try to get Socialist matter in the papers near him.

THE RIGHT KIND OF A MAN.—A P. Mann of New York donates $10.00 per quarter to help the Fellowship work. We need hundreds of dollars this fall to help organize the C. S. Fellowship in every large town. How much can you help? Send it along now.

LANSING CENTER GROWS.—Frank Bell, president of Lansing, Mich., Center, reports six new members and hopes to have the General Secretary lecture there this fall.

BETTER WORK AT BALTIMORE.—The Baltimore Center sends $5.00 for dues, and a charming notice informs us that our friend and loyal Fellowship worker, Chas. W. Smiley, of Howard Park, Baltimore, and Miss Alice S. Berry were married July 14. May the God of Love and Grace be with them. Comrade Smiley has been very faithful, but now we may fairly expect ever better work at Baltimore.

AUTUMN LECTURES.—Both the Indianapolis and Evansville Centers, and several other places whose Centers are not yet formed, are planning a series of lectures by the General Secretary in the fall. Others that are interested in this matter should write soon.

THE CHICAGO CENTER has elected Rev. Irwin St. John Tucker president, decided to hold meetings every Sunday afternoon beginning with October, and has rented a beautiful hall. Comrade Tucker will have charge of the meetings and will seek the assistance of other able speakers on various appropriate subjects. The Chicago Center also paid $12.00 for dues stamps recently, which helps the General Treasury prepare for the coming season's work.

On Saturday, July 3, Rev. Irwin Tucker addressed a mass-meeting of the 14th and 18th ward branches, Chicago, in Oakley Hall, on "The Declaration and the Constitution."

Sunday, July 4th, he preached at Grace Church, Hinsdale, on "American Ideals."

Sunday, July 11th, he addressed a Y. M. C. A. summer camp and summer resort congregation at Portage Point, Mich. At this latter place the attendance was unusually large and the interest seemed great. The subject was "Americanization Day."

Other addresses, not previously reported, were at the Church of the Redeemer, Chicago, May 23; Olivet M. E. Church, Chicago, May 26; University of Chicago, May 27; Teachers' Federation dinner, May 28.

Comrade R. Wesley Browne, a new member of the Chicago Fellowship, appeared in a debate at Olivet M. E. Church on "Socialism and Christianity" and scored a brilliant success.

Comrade Rev. J. Stitt Wilson is editing a full page in the California Social Democrat, in the interests of Christian Socialism. This move on the part of the paper is significant. Socialists everywhere are feeling the need of an appeal to the American people in terms of Christianity. May there be many more such brilliant and able Socialists as Wilson to take advantage of this need. Comrade Wilson's articles in the California Social Democrat are full of splendid, virile, uncompromising Christianity, and at the same time revolutionary Socialism. Have you read his booklet, "The Bible Argument for Socialism?" It costs but 10 cents.

Comrade Vida B. Scudder, of Wellesley College, was one of the faculty of the Albany Cathedral Summer School, according to The Churchman, New York, which adds, "She is making many converts to Christian Socialism with her addresses."

Rev. H. H. Anderson, of Sebring, Ohio, writes:

"I have received two invitations to lecture under the auspices of Socialist locals, and have practically accepted both invitations. My church has voted to retain me, Socialism and all, for a third year. The two employers of labor in the church, with a considerable following, say that if they stay I leave. It takes some grace, I claim, to preach Socialism in a church under the thumb of capitalism. I have not sufficient grace; either the Socialist must leave OR THE CHURCH MUST SQUEEZE OUT FROM UNDER THE THUMBS. I look for my Red Card this afternoon. If I remain we will have a C. S. F."

Inspiring words, these! We trust Bro. Anderson will stay and organize a Christian Socialist Fellowship. We need his type in the church.

Rev. B. I. Bell, Dean of the Cathedral at Fond du Lac, Wis., spoke before the Ridgeville Evanston, Ill., Branch, June 22, on "The Alleged Incompatibility of Christianity and Socialism."

"CHRISTENTUM UND SOZIALISMUS"
(Christianity and Socialism)

This 20-page pamphlet, of which the second edition has just been published, brings the truth about Socialism in a nutshell and with a Christian spirit. It shows how only international Socialism can in our age make Christianity in reality practicable, by abolishing capitalism and militarism, the twin monsters of the age. Prof. Rauschenbusch says of this pamphlet: "Every German Christian in the land should read it."

All who found the first edition so valuable for propaganda, should get this revised and enlarged edition for distribution. Much valuable material and the latest statistics have been added.

Price 5c apiece, 30c a dozen, or $1.50 a hundred. J. G. Evert, Box B, Hillsboro, Kans.

WAR AND WORLD GOVERNMENT

Reputed the most widely read essayist of America, Rev. Dr. Frank Crane is always interesting and sometimes provoking. In his latest book, "War and World Government," he is both. Although at times he reveals glimpses of a profound knowledge of the economic causes of historic development and hints at the real imperialism of government and business which lie back of the great war, the causes he emphasizes and elaborates are insufficient; and his passionate, intemperate, almost bulldozing condemnation of force and appeal for "peace on any terms" is saved from being ridiculous only by the fact that he ultimately abandons this plea and becomes truly reasonable, eloquent and impressive in his argument for a world federation of governments which shall maintain an international standing army and an international navy strong enough to force any single nation or any few warlike nations to obey the decrees of an international court of arbitration. This is what he means by "world government"—and it is the only possible hope of world peace for several generations to come. This world combination would have to be strong enough to police the earth and overawe the imperialistic governments of Japan, Russia, Germany or England, or all of them, if they should combine to attack any nation in the international federation. Dr. Crane believes, and it is quite probable, that America could very successfully lead in forming this world government and that Germany, Russia, France, Italy, Austria and England would all be glad to join this federation for world peace after the present horrible war is over.

The style of Dr. Crane is very simple, direct and forceful. Sometimes he scolds, and occasionally he almost swears; but always the reader easily understands his exact meaning. Unlike the more diplomatic or scholastic writers his words are never used to conceal his thought or to assume the appearance of profundity of wisdom by obscurity of expression. He strikes straight out, quick and strong, and he usually hits the mark. Moreover the chapters of his book are very brief, so that unaccustomed readers are not apt to grow weary, and if one is stimulated or jarred sufficiently in one chapter it is convenient to lay the book aside and rest awhile between the short essays.

"War and World Government" is published by the John Lane Co., New York, and is a notable contribution to the great current problem, well worth the price: 200 pages, cloth bound, $1.00. Postage extra. You may order of the Christian Socialist.

E. E. CARR.

THE LIMITATION OF OFFSPRING

"Fewer and Better Babies, or the Limitation of Offspring by the Prevention of Conception," is the title of a vigorous book by the distinguished physician and medical authority, Dr. Wm. J. Robinson. The author's style is very simple, clear and direct, even blunt—the unlearned reader will have no difficulty in understanding all the learned doctor says; yet the language is crisp, fresh and alive, while the subject matter is extremely interesting and of vital and far-reaching importance.

The author does not tell how offspring may be limited—the two chapters he would have devoted to this phase of the subject are left eloquently, impressively blank, because the laws of state and nation forbid giving information as to methods of preventing conception; but the arguments in favor of prevention where children are not especially desired, particularly where parents are diseased or poor, are many and convincing. Among these arguments is the one, based on vital statistics of Holland and other countries where the common people are instructed by physicians and visiting nurses in the methods of preventing conception, the death rate of infants is lowered more than the birth rate, so that the population is not only healthier and stronger, but more numerous also than before the people were taught how to limit their offspring without injuring themselves.

The laws forbidding information upon this subject are particularly unjust and hypocritical in view of the fact that the rich and well-to-do and the professional and middle classes generally, including pastors of churches, are informed by their physicians as to methods of prevention and quite commonly make use of them. Dr. Robinson's book is intended to help create public sentiment favoring the repeal of this (in effect) class legislation which keeps millions of common people in ignorance, poverty and misery in the interest of capitalists and kings who "need" a "surplus population" for strike-breakers and as food for cannon.

The importance of such a book by such an able authority can hardly be overestimated, and it should be read by all who dare to learn and think about personal, family and social welfare. Price $1.00. Order of the Critic & Guide Co., 12 Mt. Morris Park, W., New York, N. Y. E. E. CARR.

EMBRYONIC AND INFANT LIFE

Biological Kinship of Man With Lower Animals Proven by Prenatal and Child Growth

Another fascinating little book has fallen from the pen of J. Howard Moore. (Published by Chas. H. Kerr & Co., Chicago.) This time Prof. Moore writes of the "Law of Biogenesis," not discussing the doctrine of biogenesis—life from life—as distinguished from the doctrine of abiogenesis—life arising without antecedent life, as spontaneous generation—but devoting his effort to the explanation of life's processes of development from the beginning and marking the most distinct stages of evolution of the human body and mind. Tracing with interesting strokes the development of the unborn human babe, he compares the steps of its individual, embryonic progress with the progress of all life from eozoon to man, then compares the various stages of mental development of modern human offspring from birth to maturity with the evolution of the minds of brutes and primitive human races in a manner both entertaining and helpful. His estimate of one hundred million years as the probable age of life on earth is useless, because there is no means of knowing even approximately how long a period has elapsed since life on earth began, although scientists generally agree that at least several millions of years have been required for life's development thus far as evidenced by the various rock strata in which fossils are found.

The author states a platitude of modern science, which is yet news to many people, young and old, when he says of embryonic life: "Every reptile is a fish before it is a reptile; every bird is a fish before it is a bird; and every mammal is a fish before it is a mammal. There is a time in the embryonic development of all the higher vertebrates (including man) when they have not only a general fish shape, but breathe by gills like fishes and have two chambered hearts and the peculiar circulation of fish."

Why young children cling to the hair and beard of their parents; why babies' legs are bowed and why they stick straight up when the child lies on its back; why children strike with clubs, love to play with fire, and prefer to eat fruits and nuts; why they fear the dark; why boys are gangsters, why they always want to throw at something, why they hate to wash but love to play in water, and many other interesting questions are answered by Prof. Moore from the viewpoint of biological evolution.

The book is remarkably clear in style; any reader can understand it, yet there is an amazing amount of information and argument packed in the small space of its 120 pages. For its size and price, no book on evolution is more interesting or valuable. Cloth bound, price 50c. Order of the Christian Socialist.

E. E. C.

25,000 KILLED; 700,000 WOUNDED

No—Not in Europe; Only Yearly Toll of Industrial Accidents in United States.

The United States Bureau of Labor Statistics of the Department of Labor has just issued as Bulletin 157 a report on Industrial Accident Statistics, by Frederick L. Hoffman. It estimates that the number of annual fatal industrial accidents among American wage earners, including both sexes, may be conservatively estimated at 25,000, and the number of injuries involving a disability of more than four weeks, at approximately 700,000.

The industries which contribute the greater number of fatal accidents are railroad employments and agricultural pursuits, each group being responsible for approximately 4,200 fatalities each year. Coal mining contributes more than 2,600, and building and construction work nearly 1,900. General manufacturing, while employing large numbers, produces only about 1,800 fatal accidents.

When the fatality rates are considered, metal mining ranks as most hazardous, with a rate of 4.0 per 1,000, coal mining coming next with a rate of 3.5, and fisheries and navigation following with a rate of 3.0 per 1,000. Manufacturing industries, as a whole, rank lowest, with a rate of 0.25 per 1,000. This low average rate covers manufacturing groups varying widely in hazard, including, on the one hand, boiler making and the various departments of the iron and steel industry, in some of which fatality rates as high as those in metal and coal mining have prevailed, and, on the other hand, the textile and clothing industries, in some of which the risk of fatal accidents is practically negligible.

The Chicago Tribune in a veiled but caustic editorial calls attention to the fact that the preachers of Illinois were so busy defeating the bill to permit boxing exhibitions that they forgot to fight for the bill limiting child labor. It is such neglect on the part of representatives of the church that causes the spread of unbelief among men.

Dogs Buried in State

Out at Wauwatosa, Wis., is a cemetery for dogs and monkeys. Sometimes as much is spent on their funerals as on the funeral of a human being. In fact, there are many human beings in Europe just now who are buried with much less ceremony than is shown the average pet dog.

Cleveland's Intelligence

The City of Cleveland owns its own electric plant, and sells electricity at 3 cents a kilowatt hour. In Chicago, the Commonwealth Edison Electric company charges 11 cents per hour, for the first 30 hours, 6 cents for the second, and 4 cents thereafter. Cleveland makes money—and keeps it. The Commonwealth Edison company in Chicago also makes money—and keeps it. Cleveland's profit on its plant in one year, amounted to $32,737.47. The cost per kilowatt hour is given as 1.28 cents.

Well—What's the Answer?

The school committee of Providence, R. I., is unable to raise the money to buy new seats for schools where the seats are falling to pieces. But it is planning to spend $4,000 for buying rifles and military equipment to teach the boys of the high schools "discipline and respect for law."

The finance committee of the city of Providence, seeking to retrench, announced that it would omit the public fountains, the city physician for the poor, and the public baths—all of which are used exclusively by the poorer class. On the same day, it announced that two high city officials were granted a long vacation with pay, and also that their expenses to and from certain conventions would be appropriated.

Yet the workers of Providence elected that committee.

Preparing for Struggle

Just as the pro-slavery forces began to prepare for shooting, shortly after Governor Ritner of Pennsylvania defied the authorities of South Carolina, so [illegible]kefellerism" began in 1912 openly to establish [illegible]tary forces. We see it in the Boy Scouts, the attempts to enlarge the Cossack army in Pennsylvania and to establish it in New Jersey and New York; the visit of Chase of Colorado to various parts of the country, urging employers to seize and strengthen the state militia so that it may be used to crush those who protest against despoilment and subjugation.

S. M. SEXTON,
In United Mine Workers' Journal.

Did You Notice Anything Collapse?

Postal bank accounts may be opened by mail by any person in the United States, 10 years old or over, on and after July 1. Postmaster General Burleson has issued a bulletin detailing the method whereby persons living in communities so sparsely settled as not to have a postal savings bank may make deposits. The local postmaster will prepare the necessary identification and data and forward these to the nearest postal bank.

Half a million persons now deposit regularly in this government bank, and these represent every nationality on earth. They represent almost every known occupation. Forty per cent of the depositors are foreign born, and they own more than 50 per cent of the deposits. Part of the reason for this is that foreigners have been fleeced so often by the "private banks" of their compatriots that they turn to the government for safety.

During the eight months prior to April 1, 1915, there was a net gain in deposits of nineteen million dollars, as against a net gain of eight million dollars for the same months of the year before. Have you heard of atheism or free love being noticeably increased by these measures? But they're Socialistic, through and through.

Armor Ring Noisy

"It is not the average American, the man who will be required to do the fighting and pay the bills if we become embroiled in the European conflict who is jeopardizing our peace," says Congressman Clyde H. Tavener. "It is the ring of war-trafficking private arms and ammunition firms who are endangering the peace and welfare of one hundred million citizens in order that they may satisfy their greed for profit. The money appropriated for the army and navy is being wasted by the millions on the armor ring. This armor ring consists of the Bethlehem Steel company, the Midvale Steel company, and the Carnegie Steel company."

The committee appointed to raise funds for Illinois and Chicago days at the California World's fair is asking $50,000 to help pay the traveling expenses of the First Regiment of the I. N. G. Among the arguments calculated to bring the cash is this: "It is appropriate that the business interests who rely upon the Illinois National Guard for the protection of their property should show their appreciation by contributing to the expense of the trip."

Also, an accompanying circular is made to show clearly that the "service" rendered by the First Regiment, aside from escorting governors and other dignitaries on occasions of public formalities and going to Cuba in 1898, was to quell strike "riots" several times in Chicago and at Pana and Pullman. It seems that under the benevolent rule of the Manufacturers' Association of Illinois the chief work of the I. N. G. is to help break strikes. When the working people of Illinois conclude to rule the state by and for themselves the I. N. G. will be used to protect workmen against hirelings of capitalism who make riots.

HEADED FOR SOCIALISM.

"We don't know exactly where we are going, but every change that takes place in the national government is in the direction of Socialistic ideas," declared Senator Gilbert M. Hitchcock, in an address delivered at Lincoln, Neb., before the Nebraska branch of the National Association of Postal Clerks. "Things are moving, developing at a faster pace than this world has ever seen before."

The prize press pearl is this sentence from the Chicago News: "If the rules of war are to be wantonly disregarded, then civilization has vanished and we are back in barbarism." What does the esteemed News press think war is? A pink tea party? So long as war exists, we are back in barbarism.

CLOGGED BY THE COURTS

New Jersey's workmen's compensation act has been in force three years. When it was passed, great joy was felt. That joy has moderated. The Jersey legislature provided no means of administering relief, and left it to the courts. "Jersey justice" stepped in, with the result that workmen are in a worse case than before. In the settlement of 72 death cases, the average time of lawsuit was twenty-eight weeks, or seven months, while in 150 non-fatal cases settlement averaged 33 weeks, or more than eight months.

For this reason the American Association for Labor Legislation urges that the commission or board system be used, rather than the court system; for if a widow and orphans must wait eight months before getting any relief from the company in whose service the husband and father was killed, the whole family may die of starvation. Therefore the widow and orphans are compelled, meanwhile, to plead for work at any pay. The courts clog the wheels—capital reaps the reward of delay.

MAKERS AND TAKERS

According to the U. S. Department of Labor, the wages of laborers employed in the building and repairing of steam railroad cars range between $10.58 and $19.50 a week. The higher rate amounts to about $1,000 a year; the lower [illegible]. These are the men who make the cars in which you ride. But did you ever hear of a railroad director being content with $1,000 a year pay for his complete ignorance of the railroad business?

SPLENDID WORK OF METHODIST PAPER

For several months the Pacific Christian Advocate, official organ of Methodism on the Coast, has been publishing a vigorous series of articles on the social task of Christianity. The positions taken are practically the Socialist position. The result upon the Methodist church is shown by the increasing number of Methodist ministers who preach social justice as a part of the message of Christianity throughout the plains and mountains of the west.

Brutal treatment of prisoners in Alabama convict camps, including excessive forms of punishment that sometimes result fatally, was charged by Rev. J. A. Jenkins, state prison chaplain, before a special legislative investigating committee at Montgomery. The clergyman said his testimony was based on personal investigation in the various camps, and that he witnessed many scenes of indescribable horror and cruelty. He said prisoners had been subjected, in some cases, to severe beatings and had been forced to perform dangerous tasks.

WHY WORKINGMEN LEAVE THE CHURCH

In 1913 the Episcopal Church in General Convention assembled passed a resolution reciting that the "Church stands for the idea of social justice" and calling upon all of its communicants to work for "thorough-going democracy in our land." In pursuance of this resolution, James H. Brewster, of Boulder, Colo., attorney for the United Mine Workers, and a brother of the Bishop of Western Colorado and also of the Bishop of Connecticut, offered a resolution at the recent Diocesan Council of Colorado calling for justice in the coal strike. The resolution was tabled without discussion. And yet some people wonder why workingmen leave the church!

THE LAST OF THE GODS

Written July 4, 1915, by Dr. Albert D. Watson, Toronto, Treasurer Social Service Commission of the Methodist Church of Canada.

O'er time's cloud-dimmed horizon
I saw the truth-ship sail
Dissolving out the shadows
As the mist is cleared by the gale.

The hordes of gods evanished;
I saw them all depart;
Not one was left to be worshiped
Save Love at the world's great heart.

The last of all the idols
To perish from the earth
Was self, the delusion of Maya
That comes of our separate birth.

And sacrificial offerings
Were slain where Self was rife,
And Commerce was the temple
While Profit was the knife.

The money-lords were the priestlings,
Wealth was their chief desire;
A cultured ease was the incense
And Greed the altar-fire.

The victims? Ah, the victims—
How shall ye trust my pen,
Though I saw them slain in thousands—
Were the children of working men.

Above their wailing sounded
A voice from Galilee:
"To the least of these have ye done it;
Then we did it unto me."

The fire of God descended
In judgment thunders dread,
And a shout arose from the people,
For the priests of Self were dead.

Then they builded a great white city
In every land, and above
Its towers of perfect beauty
Shone the morning-star of Love.